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648 a disproportionate share of the national income towards supporting the region. "On balance, the ex-Spanish zone brings little other than problems to the Moroccan administration and economy." (Ibid.:170).¹ Since it cannot be profitably exploited, the Rif is allowed to follow its own form of economic integration. This integration is based on an adaptation to the prevailing ecological and social conditions of the Rif. That the adaptation is successful is testified by its persistence.

105 In summary I shall sketch what seem to me the basic features of this economic system. I do not pretend that this is an exhaustive summation of all elements of the system nor is it adequate as a treatment of the new forms of economic organization which are emerging in the Rif (expanding wage labor, tourism, etc.). It does, however, serve as a guide towards understanding the major elements of this status economy and, it is hoped, deepens our perception of the economic life of nonindustrial society.

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182 We may start with the element in the system which marks the greatest point of departure from the economy of an industrial society. Those resources of the fellah which are not devoted to subsistence are predominantly tied up in meeting needs arising from a combination of social and religious factors. Production

¹ The same is said about the Kabylia in Algeria. Yet it is unlikely that independence in either country could have been achieved as quickly as it came without the assistance of these dissident Berber groups. Unfortunately, once independence is achieved they become a burden to the urban-oriented leaders.

105 is not keyed to profit for the sake of capital accumulation or
43 reinvestment for expansion but rather to provide resources to
182 meet these needs. Motives for exchanges, transfers, consumption,
[152] etc. are based on 1) social obligations, 2) anticipation of
spiritual or social reward, and 3) ritually prescribed ceremonies.

105 These motives provide the dynamics of the internal economic
443 system. While there are markets in the Rif, the economy itself
182 is not integrated by the market. It is a society which Bohannan
[181] and Dalton would characterize as consisting of "Communities with
peripheral markets--that is, the institution of the market place
is present, but the market principle does not determine acquisition
of subsistence or the allocation of land and labor resources"
(1965:5). Of course, this does not mean that markets are unimportant
in the society. The market is an institutionalized way
of bringing buyers and sellers together and redistributing
resources. As such it merits our attention as much as non-market
transactions. Yet it is organizationally distinct from
our own economy in which "All goods and services, including the
use of labor, land and capital are available for purchase in
markets and have, therefore, a price; all forms of income derive
from the sale of goods and services--wages, rent and interest,
respectively, appearing only as different instances of price
according to the items sold" (Polanyi 1957:247). In the Rif
the market acts as only one, and not necessarily the most pre-
dominant, focal point for exchanges. Only by exploring the complete
[114] range of exchanges can we avoid the sort of ethnographic